

WELL BEING

A PRACTICAL GUIDE

L. KELLY

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A PRACTICAL GUIDE

BY

L. KELLY

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INTRODUCTION

DURING my life, mixing with many races and types of people, I have found certain difficulties the most frequently met, certain questions the most asked, and certain needs the most felt ; and in doing what little I have been able to do to help my fellow men and women in private and professional life, experience, study and patient thought have shown clearly to me, from time to time, that there is a direction in which I can help some of those who are failing to travel the road of life as easily as they might for lack of guidance.

Therefore I have endeavoured to put forward such facts as I have found to be most helpful in my own life and experience, in the hope that they may lighten the burdens, brighten the prospects, cheer the hearts and aid toward the elevation of others.

L. KELLY.

1, ALBANY TERRACE,
REGENT'S PARK, N.W.1.
September 1920.

WELL-BEING

A Practical Guide

CHAPTER I

REASON FOR TITLE AND BOOK

THE search for well-being, so often very difficult, can become quite easy, and it is with this object in view that this book has been written under the title *Well-being : A Practical Guide*.

Two great laws control the whole of man's destiny. They are LOVE and USE. It is for man to see to it that he conforms to these laws. Then, and not till then, will he find that this earth is indeed Heaven and know what true well-being really means.

I intend in this book to show in a brief, simple manner the way in which he can do so with profit to himself, both spiritual and material, and in the doing help his fellow men.

What name one chooses to give to these methods is of little importance. They have

been labelled Mesmerism, Hypnotism, Suggestion, Auto-suggestion, Psycho-therapy, Thought-force, New Thought, Magnetic Healing and many other things, but not one of the labels has increased their value one iota ; in fact, often, I am sure, the name has prevented those to whom they would have given most help from knowing their value and simplicity ; for all these names are only labels used by people, some of whom were not aware of the greater powers of the methods they attempted to divide, sub-divide and contort to conform with their own preconceived ideas of how things should be, seemingly totally ignorant of the unalterable nature of the laws of the ONE. Personal experience has proved to me that these methods will help *you* to succeed and enable you to help others, for you must remember that the laws of LOVE and USE must be obeyed ; therefore you must help all whom you can as much as you can, for in so doing you will greatly increase your own degree of well-being.

MANY SUBJECTS TOUCHED

It is necessary to deal with many subjects, extract the valuable parts and so combine these as to make a whole which is entirely valuable, useful and when once grasped very simple ;

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its simplicity being the great factor essential to efficiency.

The various subjects selected have all a lesson for us to learn which will assist us in our search and labour for that which is right and that which inspires. These lessons, when learned, will help us to help others physically, mentally, morally and spiritually ; therein lies the secret of their value : they work with equal power in four cardinal directions and teach us how to do our duty to God and man.

Many know and strive to do their duty, but few succeed, because few know how to succeed ; for one must first know the law and then practise the law in order to secure its benefits, or in other words, only the combined knowledge and practice of the laws of LOVE and USE will bring Complete Well-being.

CHAPTER II

PASSIVITY AND CONCENTRATION

ONE of the first things to be cultivated is Passivity. By which I do not mean slackness or anything of a like nature.

Passivity, as I mean the word to be used, is the ability to go on in complete quietness of mind at all times; never allowing worry, fear, hate, jealousy, distrust, bad temper or any other mental cancer to have even an instant possession of your mind. Passivity *does* permit love, joy, kindness, charity and all such higher mental states, but only the higher ones.

You will probably think, "Why Passivity first and foremost?" Because each and every state excluded from it would, if permitted to occupy your mind, render it impossible for you to SUCCEED and HELP; also the other lessons are of no real value toward our ultimate object unless they are built upon a rock of enormous strength. Passivity is the only mental rock which is strong enough to carry with certainty and safety the great structure we have in view.

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You must remember all through that progress takes time. Not time as indicated by the clock or calendar, but time as recorded by growth, and growth can only occur so long as you are moving in the right direction, i.e. upward and onward. One will grow as much in twenty-four hours as another does in the same number of weeks or even years, but only because his or her efforts are better directed and more persistent. The balance is always true, and you will always make just that progress you have earned—no more, no less. But progress is like a snowball: every move adds more than the previous one did and binds the whole more tightly together, so long as you proceed with reason; and Passivity is the binding principle as well as the bed-rock for your building.

CONCENTRATION

Concentration is the next step. By concentration I mean that, in whatever you are engaged, you must so use and direct your forces Spiritual, Moral, Mental and Physical, that you use all that are needed to the very best possible advantage, but that no particle of these forces may be wasted.

When you do this, you concentrate truly.

Common usage has accustomed one to apply a different meaning altogether to this word, and in the process of mental concentration, according to the very widespread misconception of the art—for there is an art in concentration—I have seen beads of perspiration on the person's forehead, heard complaints of headache, eyes being sore, sleep spoiled at night from after-effects and so on almost *ad infinitum*, simply because so many have the idea that to concentrate your mind upon any given thing you must force or intensify your thought and gaze until the above-mentioned evil effects occur. Let us try this procedure. What do we find? Why, that instead of the mind being fully occupied with the one subject, we have increased the power which outside influences possess to draw our attention away from the point on which we wish to concentrate, and the more we fight with ourselves and our surroundings the worse off we are! Therefore I would have you realize that concentration is made up of

ATTENTION		INATTENTION
to one thing	plus	to all else.

Think it over. Very simple, isn't it? That is the very reason so many fail to see it

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for themselves. There is the secret of successful concentration, and it is so beautifully easy to concentrate once you have schooled yourself in these two that it will become a natural habit always to concentrate, with the result that your work will be more easily and quickly performed in everyday life, your power of observation improved and your recollection become much more perfect ; recollection I said, not memory—that is always perfect ; the trouble being that, through lack of observation caused by inability to concentrate naturally and unthinkingly, you cannot re-collect or re-call, just when you wish to, the thought or memory desired. But don't blame memory ; it is *you* who must improve, and it is not at all difficult to do so on the lines I indicate. I wish you to think, as I stated above, at all times in connection with concentration and my message of assistance to you. You will find this meaning very much deeper than seems possible at first sight ; also it will help in everything you do, however small or great, to make your work better and easier, which in itself must add considerably to your happiness.

With regard to mental concentration, I do not find the majority of exercises given to be entirely good ; there is usually a fairly severe

eye-strain entailed by their use, whereas real concentration is quite effortless, and experience has proved to me that the following method is absolutely harmless, very effective, and should you desire, will form a very fine preparation for psychical phenomena.

Sit as comfortably as possible, close your eyes naturally, think only of an imaginary spot just inside your head behind the centre of the lower part of your forehead, endeavour to see into this spot in a calm, determined spirit ; it may appear black or luminous, it makes no difference for concentration ; with practice the colour and shape will change, but that only shows progress. Practise this by all means, but avoid spots on mirrors, crystals and all similar methods if you wish to keep your sight perfect to a good old age.

ATTENTION AND INATTENTION

Much has been told from time to time of the tremendous importance of attention, and very truly too ; but I wish to point out that inattention is of equal importance in every way, and must be cultivated side by side with attention if you would be successful in your effort and learn to concentrate your mind.

You will find that by far the easiest way to

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cultivate the ability to be attentive to the one thing you wish at the moment is to learn to be able to be absolutely inattentive to all else. To do this it is a good plan to take a book which is fairly interesting into some place where there are plenty of things which will try to attract your attention—noises, etc.—and endeavour to retain the interest in your book which you know it deserves ; as you go on, choose books of little interest and try to create an interest by following carefully the author's line of thought, study the soundness of his arguments and so on.

You will by this means develop the ability to focus your attention, control your thoughts and concentrate your mind, and you will find yourself carrying the principle into effect in all kinds of ways which will suggest themselves to you, with the result that your progress will be rapid and your developed ability a permanent asset.

These powers, Passivity, Concentration, Attention and Inattention, are essential to the person who would possess Personal Magnetism and later on Psychical Magnetism, which two gifts all mankind have in them ; but few are aware of the fact, and very few of these know or trouble how to develop their inherent talents, to their great loss, if they only realized it.

I use the word develop, which is the general idea, but it would be much more correct to say unfold, or, allow to grow ; in fact, if you think of a flower-bud you have a very good simile : you must allow your gifts or talents to unfold and grow ; they are already there in their full power, but whether you keep them imprisoned and unknown or allow them to come out into the light of day to improve yourself and be a blessing to others is a matter entirely for you to decide. No one else can do this for you ; all they can do is to give you what guiding knowledge they possess. You must do your part. "God helps those who (try to) help themselves."

You who read and re-read this little book—a mere run over the contents is of no use—will know and profit more than you can at present possibly realize by following its lesson, simple but powerful, because TRUTH is an immeasurable force.

CHAPTER III

PERSONAL AND PSYCHICAL MAGNETISM

I WILL not dilate upon the value of personal magnetism : you have seen speakers hold spell-bound and sway at their will the minds of large audiences ; you have seen the salesman who can convince you that you really do need some article that is quite useless to you, and having seen these you know the effect and value of personal magnetism.

The development of personal magnetism should be universal. It is not difficult, but is thought to be for the favoured few only—why, I do not know !

The simplest way to develop personal magnetism, when the previous assets are yours, is to look straight at your audience, whether one or many ; look, I said, not stare ; say what you really believe, in good, plain, well-chosen, clearly spoken words and *put your will into those words*—make people see the scene mentally as you describe it to them. Live a clean life

mentally and physically, then without the slightest doubt you will radiate cleanliness and exercise your personal magnetism at all times.

PSYCHICAL MAGNETISM

This is a very different matter, but again a possession of all who choose to live and think as they should do. The essentials are clean life and love in the fullest sense of the word, which includes justice tempered with mercy and charity toward ALL, not merely your own relations and intimate friends, but all. If you can only give a word of encouragement or a kindly smile, never mind, give gladly and freely. No goodness is ever given out that does not return directly or indirectly a much greater goodness at some future time, often when most needed and least expected. These are the chief points ; the whys and wherefores will be made clear later in the book, when they will be more easily understood.

CHAPTER IV

HELPFUL CONTROL

I HAVE chosen this name in preference to Hypnotism, Mesmerism or any other 'ism, because it is the truest name I know of and also because it consists of parts of several 'isms blended with some discoveries of my own during sixteen years' experience of Curative Work by Helpful Control.

The philosophy of the original Hypnosis is not correct, in that it ignores the operation of human magnetism and in practice endeavours to secure certain effects by exhausting certain senses temporarily with, if prolonged, injurious after-effects which are not generally known even to its adherents.

The philosophy of Mesmer, after whom Mesmerism is named, is very much more correct ; but in order to satisfy the public of his day, saturated with superstition as they were, his practice of necessity contained much that was of purely imaginary value.

I intend giving one method only of obtaining control over a person for his good which experience has proved to me the most useful and effective with 95 per cent. of people. One word of caution before proceeding any further. Do not ever attempt to control any person *unless* they are perfectly willing for you to do so, because any RESISTANCE upon their part INJURES them and renders your good work useless to benefit them ; it also puts a strain upon you which is absolutely unnecessary, as it cannot do anyone the slightest good.

Get your subject comfortably seated, with no light shining directly into his eyes, stand on his right, taking his right hand in yours so that your finger-tips cover the joint of the third finger on the palm side as well as your thumb covering it on the back of the hand—this is a splendid contact between you and him—place your left hand on his head lightly so that your finger-tips are on the junction between the frontal and parietal bones (just a little back from the commencement of the hair on the forehead) and your thumb over the organ of individuality just between the eyebrows, the little hollow at the top of the nose—another very fine contact. These two contacts allow your animal magnetism to reach him easily.

If you are left handed, then reverse the position entirely; the reason being that generally speaking the right hand gives out and the left hand receives animal magnetism so far as the operator is concerned, thus forming the positive and negative poles of the human battery; but in left-handed people the reverse usually obtains.

Ladies should also try both ways and see which is the better, for in the majority of cases ladies are the reverse polarity to men.

Why all this? Because it is *not* advisable or helpful to concentrate your magnetism on the head of any subject when no useful purpose can be served thereby, and your positive hand placed on the head would concentrate on the head; whereas taking the subject's hand in your positive hand makes a contact equally as good for your purpose, often better, and also serves to give confidence to the subject, particularly in cases of a nervous nature.

Tell him to look *at* either one of your eyes, it does not matter in the least which of them he selects, and think only of sleep. You look *into*—not at but into—*one* of his, putting your whole will-power behind your look, but do not stare or strain your eyes. Will that he shall go to sleep. Should you find, as very occasionally

happens, that in looking into his eye you have a mist come before your own eyes, you are putting yourself into the state you wish to produce in him, and as this is of no use to either you or him, simply transfer your gaze to your own thumb-nail between his eyes and close your own eyes for a second or two (not more) saying, "Your eyes are closing naturally, just as mine do now." This is a very powerful suggestion, and thus you recover yourself completely and easily without the slightest hitch and the subject is not aware of anything unusual; also you are able to do your good work undisturbed in mind.

Say, "You are feeling tired, drowsy, sleepy, and your eyes are very tired. They are very heavy and trying to close. You desire sleep very strongly. You are going to sleep now—deep, natural, refreshing sleep that will do you very much good." Continue to suggest after this manner till his eyelids shut. Then say, "Your eyes are shut and *you are unable to open them.*" Keep on suggesting sleep, telling him that he will hear your voice clearly and remember everything perfectly afterwards.

The reason for suggesting perfect recollection of all that has happened during your control is that, without in any way reducing the good

result of your work, it increases the confidence which the subject has in you and in this way renders your work very much easier ; also it prevents the uncomfortable suspicion or doubt which occasionally arises in a subject's mind afterwards as to whether you have been experimenting in any way. Say that the suggestions you are going to give him are very powerful and will work for his good twenty-four hours each day, seven days each week and so on. Then start to give suggestions which you consider most suitable for his benefit, in simple, easily understood words, speaking in a perfectly calm, confident, authoritative manner which suggests that you really have great power to do good and that you have perfect control of your power.

MANNER OF SUGGESTION

Always give positive, definite, commanding suggestions: " You will," not " I want you to " ; " You feel quite well," not " You do not feel ill." Never use the words *no* or *not* in the suggestions you give for health or to cure bad habits. If you want to break a habit, instead of saying " You will not drink," say " You are a teetotaller," " Intoxicating liquor is repulsive to you," or similar words to suit the case; but do

not use a negative suggestion : it is a very weak and unreliable thing at the best of times, and a little thought will generally find you a positive one ; also you will by this means gradually form the valuable habit of thinking positively, which must result in you yourself becoming of a positive nature, a most useful asset in itself at all times.

Have confidence in your own ability or you cannot expect to succeed, and you will find your first or second attempt will be crowned with success, which will justify and increase your confidence, so giving you greater power for future occasions.

Confidence in yourself and experience will very soon make you a tremendous help to any person you wish to assist by healing, whether the healing be physical or moral in nature.

MANNER OF AWAKENING (SO-CALLED)

Before you attempt to control anybody, be quite sure that you know just how to remove your control completely. Many methods have been given by various authorities, among which are a number that cause a certain amount of shock to be experienced by the subject ; therefore I strongly recommend the following method, which has proved itself to be very

satisfactory in every way. When you have finished suggesting, say at 2.45 p.m., observe to the subject, "The time now is a quarter to three exactly. At ten minutes to three you will wake up, without my speaking to you." Repeat this two or three times, then leave him alone; do not worry your head about him, he will wake up all right; and if by any chance his sleep is very deep so that he does not wake up to time, *keep quite calm*, take up your original contacts and say, "It is now ten minutes to three. You are to wake up now. You are not sleepy. Your mind is wide awake. Your eyes are opening. Now you are wide awake!" These suggestions will awaken the subject without any shock at all.

You may meet with a person whom you cannot awaken even when well experienced. I have had a few such cases myself during my lengthy study and practice of healing, but they only occur about three times in one thousand cases. If so, *don't worry about it*, they will sleep normally for a few hours and then wake up quite naturally, feeling splendidly refreshed by their sleep; for this kind of sleep is just about ten times as refreshing as ordinary sleep, and can do no possible harm if suitable suggestions are given by you; also its effect is

real, not merely imagination created by your remarks.

Possibly you have been wondering why I say "so-called" with regard to the word "awakening." Well, the reason is that your subject is not really asleep in 90 per cent. of cases, the light stage in which full consciousness is retained being quite sufficient for your purpose. Therefore the use of this word is purely a matter of convenience, but is not strictly correct.

CHAPTER V

THE USES OF CONTROL

THE form of control we have just been discussing may be used in so very many ways to do good that beyond a few guiding remarks I must leave you to the teaching of your own experiences, which will show you how and when it may be used with advantage. Whatever your object may be, unless psychical, the method of procedure is always the same, the only alteration being in the wording of your suggestions, which will be indicated perfectly well by the use of your normal intelligence.

Help of very considerable degree may be given in all nervous disorders, obsessions, all phases of hysteria, some forms of paralysis, morbid fears, effects of shocks either long past or recent, bad habits, defects of speech where no mechanical defect is present, many functional irregularities, some forms of deafness, and many other directions far too numerous to mention in so small a book.

This control may also be used for the purpose of clairvoyance, clairsaudience, psychometry and other psychic phenomena ; in which case you must continue to deepen your control until you can get clear, lucid answers from your subject without awakening him or her. Generally you will find that male subjects are better for business and science, and female for psychic and spiritual matters ; but very occasionally the reverse will be found.

To obtain this state when the ordinary control has been secured, say, " I am now going to make passes which will increase the depth of your sleep and place you in a condition for your psychic powers to operate freely " two or three times. Then remove your hands from the patient and imagine you have drops of water on your finger-tips, throw these imaginary drops on to the subject's head so that your fingers point loosely towards the centre of the crown, then slowly, at about two inches from the subject, bring them down in front of the face, chest and abdomen so far as the solar plexus, palms *toward* the subject all the time ; now at the same pace take your hands outward, flick off the imaginary drops with one vigorous flick and with the palms turned *away* from the subject, or else your hands clenched lightly,

thumb inside fingers, bring them up and proceed as before exactly ; do this for about five minutes before you attempt to test the subject, and longer if the desired effect does not seem quite secured.

Your pace for passes should be about six complete passes per minute, but experience will probably alter this a little. Having secured the state of control you require, place the article you wish to be psychometrized in the subject's hands and ask him or her to tell you all they can about it. Ask suitable questions to guide them as to what you wish to discover, but be most careful to avoid giving accidental suggestions which might mislead your subject into giving his own sub-conscious answers instead of those prompted by his inner self, for the sub-conscious can deceive you so cleverly that no suspicion enters your mind until you find that the information gained is false, which could not be the case had the inner self had free play and the sub-conscious reasoning not been aroused by your misguided remark acting as a suggestion.

Tell the subject to visit the place it came from and describe it to you. This will be done quite easily after a few attempts, and it is particularly advisable to keep to one subject for this sort

of thing when you have found a really good one. Don't expect every subject to be suitable for such a purpose or you will be sadly disappointed, and don't try more than three times weekly ; also always choose the same time if possible, and for psychometry it is usually best for the subject to face the east if convenient. For clairvoyance or clairsaudience the same state of control is needed, and your questions will be answered perfectly clearly and fairly quickly directly you are properly used to the process and your subject used to you and the use of his or her higher powers.

The best method of awakening the subject is to give passes just as you did to produce the deeper sleep, but upward instead of downward, for two or three minutes, then take up your original contacts and suggest waking as in the lighter control.

DANGERS OF CONTROL

With regard to the much talked of dangers attached to these controls, rest assured that so long as you have confidence in yourself, keep a level head, know just what you are doing and have honourable motives, there is not a single danger, and no dishonourable suggestion

will ever be accepted by an honourable subject, no matter how great your powers may be.

That there *can* be dangers I know very well ; but if my instructions are carefully carried out, the circumstances necessary to cause them cannot possibly arise, and I do not intend to teach any person how to do anything dangerous to either himself or any other person.

My intention is to tell you how to do good to people and improve yourself in the doing of it.

Remember that practice, patience, observation and thought are essentials in all that is worth doing.

This sleep produced by control can be made so deep that the subject becomes absolutely rigid, and so great is the rigidity that to move a joint either a bone or muscle would have to be damaged ; also no pain is felt by the subject. This anæsthesia may be also secured in the lighter stages, as may rigidity by means of passes and suggestions specially suited ;* but I most strongly urge you not to attempt to secure either effect until you are thoroughly experienced and expert. They are far beyond the scope of this book, and are only mentioned

as a warning in case you should be tempted to try them through hearing or reading of them. They are both useful at times, but should be left to the trained operator.

CHAPTER VI

LESSONS FROM CONTROL

THE practice of these controls should teach you many things, among which are patience, perseverance, gentleness, concentration, observation, self-control, etc., and should help you to realize the commencement of the use of those enormous powers God has placed in your keeping, which unfold or close up according to the use or neglect they receive, but never die; nor do they become greater or less. They are always perfect. It is only your benefit from them which does or does not exist and increase according to your realization of their existence and patient use and unfoldment of them for the good of all, not yourself *only*. They will never unfold for selfish motives; so just remember throughout your life that "It is more blessed to give than to receive" and "As a man soweth, so shall he also reap." If you give kindness, charity (real charity I mean), love and help, you will receive much

more in return ; but if you only wish to help yourself, then let me tell you YOU ARE ROBBING YOURSELF EVERY MINUTE YOU LIVE.

No person yet has ever gained *real success* who studied only himself. Learn to obey God's laws, not from fear, but from love, thinking not of yourself, and your needs are supplied before they arise ; also you will always find that you have something to spare with which to help others less fortunate than yourself.

CHAPTER VII

YOUR THOUGHT-FORCES

You will have noticed that all suggestions given in control are imperative, definite, commanding, positive and direct to the point, and it is important that such should be the case. The reason for avoiding negative suggestions is that they often only serve to intensify the dominating power of the very idea you so earnestly wish to correct, and that the only way to overcome any thought is by building up a more powerful one to take its place, i.e. to destroy the bad you *must* construct the good, for constructive thought and activity are sub-divisions of the law of USE, and building up good is in accordance with the law of LOVE ; therefore it is very clear why we should use this method in preference to all others if we would be certain of success.

YOUR THOUGHT-FORCES

Now from the foregoing I would like to show you the immense power you possess to

mould your own life successfully and rightly in the fullest sense of the words, in which sense the two are as one—they cannot possibly be separate.

Your thoughts are forces of power beyond human understanding, but not beyond your intelligent use, and you will find that thoughts have moulded your past life, with its successes and failures, disappointments and joys, strengths and weaknesses such as they have been, all mixed beyond your ability, as you believed, to alter, right from the day of your birth up to this very moment that you are reading these words.

You were wrong all the time.

By constructive, affirmative thinking you could then and you can now alter all these things and be master of yourself, instead of being like a piece of thistle-down in the winds of your uncontrolled thoughts. Just as you have drawn failure, you can draw success ; just as you have attracted misery, you can attract happiness.

The correct manner of thinking is the same as suggestion ; in fact every thought is a suggestion given by you to your own sub-conscious mind. Now then, you have seen the great power of your suggestions to help your friend under

helpful control. What is this helpful control ? Simply a method of safely and surely getting into direct communication with his sub-conscious mind, the mind which performs so beautifully 95 per cent. of his total thinking, the whole of which he knows absolutely nothing about ; but as you have seen, it can and does with the utmost certainty mould his character and life.

Therefore it is very obvious that if you are going to go on, as before, allowing your thoughts to be your master, you cannot reasonably expect success ; but if you will be *master of your thoughts*, a change comes over the scene at once, and you can and will commence to attract success just as surely as the magnet attracts the compass-needle.

CHAPTER VIII

YOUR INNER SELF

IN addition to the self with which you are more or less well acquainted, you have an inner self, or spirit self, and also a soul (a portion of the great ONE, if I may use the description). The outer self we will not discuss, as it does not concern us for the moment ; but the inner self does very much concern each and every one of us, if we only know it, for the inner self is the spirit which the soul uses as a medium through which to manifest ; it is the part which is the real you and which passes over the border, leaving behind the coarser material self belonging to the earth to be returned to the earth at the change called death. It is this inner self which is your true self, anxious to develop or unfold so that you may be what you should be, a living manifestation of the glorious love and power given to man for the benefit of humanity.

To reach this inner self is not by any means

difficult to the earnest, but is quite impossible for those prompted merely by curiosity or any like motive.

The surest way to reach and use your inner self is to cultivate Passivity, and the other qualities I have endeavoured to point out in the previous pages. Do what is right (not what other people say, but what *you* believe to be right). Think correctly. Realize that God is *in* you to help and guide you, but that He will not force you against your will to do good. It is for you to choose, and if your choice is right, *He is there in your very self* helping you all the time.

Do not make the great mistake of thinking your inner self to be like a muscle and requiring exercise to develop. It is nothing of the sort, and what it requires is a suitable life and mental outlook to *allow it to unfold*. Then, when you allow it to act, free from all bonds and chains of badly directed living and thought, it will unfold, and you will become a real Man or Woman, not merely male or female.

The foregoing remarks do not mean that until you are as near perfection as is humanly possible your inner self is helpless. Oh no! The very instant you have the tiniest sincere desire and make the most minute genuine effort

to become what you should be, it begins to unfold and help you in your daily life, and so long as you continue so long it continues, making your progress cumulative: just as a snowball grows more with each successive roll than it did with the preceding one, so will you grow psychically and spiritually. Do you begin to grasp the possibilities the future holds in store for you if you will only go the right way and allow your true self to show instead of the paltry thing, by comparison, which you have so far believed to be you ?

Think, realize and become a Man or Woman.

CHAPTER IX

YOUR AURA AND SPIRIT FRIENDS

IN order that you may understand what Psychical Magnetism means in a simple manner I must explain that those gifted with clairvoyant (clear seeing) sight can see colours radiating from you, forming a complete sheath for your whole body, and that what colours are in this sheath (your aura) are governed entirely by your thoughts, motives, actions, etc. This aura is visible to every spirit, as clearly and easily read by them as this book is read by you, and if bad colours are contained in your aura, you have created an impassable barrier so far as those who desire to help you are concerned, just as material to them as a brick wall is to you. • Well, now, you cannot walk through a brick wall, and if the wall happens to be spherical or rather ovoid and without a single opening you cannot get inside it, can you ? The same applies to your aura and the spirits, and if you would attract them you

must destroy this barrier by building up a finer aura, which can always be done with certainty by changing your thoughts and deeds in the direction indicated. Your aura will then be an equally impassable barrier ; but it will have a reverse effect, viz. it will keep away the bad and attract the good at all times. So change the colouring of your aura by kindness, faith and right living that you may allow them free access to your inner self with their comfort and guidance.

By so doing you will indeed receive the promised spirit of the Holy Ghost which Christ left for *all*.

It is only the man or woman himself or herself that prevents its entrance into their lives. Christ kept His promise, but He will not attempt to force you to accept the gift ; you are absolutely free to accept or refuse. Start right now to show your acceptance and gratitude ; you will find then that *earth is heaven* for you, and that *your hell was of your own creation*.

These are great truths, although contained in a small book—purposely made small so that you may be able to carry it in your pocket or bag easily for future continual help and guidance ; also, I hope, as a companion and comforter.

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ATTRACTING SUCCESS AND HAPPINESS

Realizing full well that during our process of evolution some time must of necessity be spent in this world, and that all wish, quite rightly, to be as happy as is possible during this period, I will now deal with the effect of thought in so far as it is of mental and material assistance when used correctly, contributing very greatly to our successes, softening our disappointments, increasing our opportunities and our ability to use the same to the greatest advantage.

Reverting to my remarks about the aura, you will remember I referred to its expression of our thoughts in a very clear and definite manner ; I also showed that a bad aura repelled good and a good aura repelled bad. So it is with happiness or misery, success or failure, opulence or poverty.

Happy thoughts form auras which clearly indicate, radiate and vibrate to happiness ; they most effectually prevent misery from entering into your inner self. And so it is with every type of thought that exists.

We now go further, and experience teaches us that we must turn our thoughts round to a certain degree. There being sufficient and to

spare for each and every one of all good things, it remains for us to think and act in such manner that we become, through our auras, magnets of the greatest power which do actually attract these good things, instead of, as has been the case with most of us, more or less magnetic toward the bad or valueless things, simply because we did not dream that we had any power to govern or alter the direction taken by our little ship across the sea of our earthly life.

CORRECT, HELPFUL THINKING

To be happy one must have money, not as money in the sense that the miser regards it, but as a medium of exchange to obtain the necessities of life—food, clothing, books, etc. ; also we must be reasonably successful in our endeavours in life, and to do this we must think after this manner.

Money wants me to use it.

There is plenty for all, and my share is coming to me now.

It must come because it needs me to enable it to carry out its work.

I am success, health and happiness.

Good health is my birthright, and I am healthy.

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I am happiness, and misery cannot come near me.

I think only good, helpful thoughts.

I attract success, health and happiness.

I repel all harmful things.

Change your method of thought to the foregoing style, stick to it every time you can remember it, and the result will be that *it will become habitual to think rightly* ; so your aura will change and success will come as surely as day follows night. You can attract sufficient for all your needs and enough to help someone else as well if you will only try. “Cast thy bread upon the waters and thou shalt find it after many days,” and remember that it will always return more than you cast if your motive, life and method of thinking are only in the right direction. The fact that you are trying with all your might to be what you should be will ensure your success ; so now *make your start and never stop*.

You need no capital to start, and your stock is already there. It is for you to use it properly.

CHAPTER X

DETERMINATION

DETERMINATION is an absolute essential in all things we do ; but you must not mistake obstinacy for determination, the one being very valuable and the other very harmful ; therefore make quite sure that you are determined and not merely obstinate. Various people possess diversified ideas as to what determination consists of, and I wish you to understand the word as meaning *cool*, concentrated, purposeful, untiring, well-directed effort which never swerves or wavers, backed by confidence in the knowledge that you are doing what is right and must eventually succeed in your self-imposed task.

Make this *your* interpretation of the word, then you will find yourself well armed for the fray in which you mean to be victorious.

Realization. Every effort you make in the right direction is a step toward the realization of your ambition or ideal, and in exactly the

same manner that constant dripping wears away stone, so will your constant endeavour bring success and happiness, the great factor being constancy, and you will find the realization very much grander than ever your imagination could possibly picture; also, learning your lesson in life by and during your efforts, you need have no fear that the greatness of your reward, success or happiness will cause you to be satisfied and cease to try for the highest of things. No! nothing of the sort. You will find that each and every realization of the result of working, as this little book is intended to guide you to do, will prove a spur toward further endeavour on your part, and that every day will bring greater happiness and stronger faith than the preceding one.

CHAPTER XI

MAN, GOD'S IMAGE

MAN was created in God's own image.

Think deeply over that fact and try to realize that God and His laws never change, nor do they cease to operate.

This being so, man has got to return, sooner or later—time is of no importance—to that state of perfection.

I say "time is of no importance," nor is it. It cannot alter the working of the law in any way ; all that it can do is to postpone the result, and if that occurs, who is at fault and who is the loser ? Why, man of course ! You have to work out your own salvation in the true sense of the word (return home), and if you choose to dilly-dally on the road, it is your own fault ; the road is there, and you are quite at liberty to choose your own pace, and when you will stand still or walk or run, or even turn back ; but, as you must get to the end some time, either in this world or the next, and as every step forward brings greater happiness and suc-

cess, I ask you, Why not start at once and never stop ?

It is not like a road of stone or wood where one is compelled to stop for food and rest : it is a road on which the faster you travel the greater supply of food and rest you receive, where the more you work the greater your strength becomes. This latter remark does not apply to material work of course, such as Helpful Control, in which, if you do no other work, six or eight cases daily should be your limit, and *no* case should be treated where the subject attempts to resist your power—he may disbelieve but not resist. If you are doing other work, then one or two cases daily will be ample. Use discretion at all times, and never exhaust your supply of magnetism by overwork, or you will find that the total amount of help you are able to give is very much less than would have been the case if you had been reasonable in your expenditure of your personal and animal magnetism, on account of the length of time required to recharge your impoverished cells, these cells being reduced to a state in which they may absorb but cannot hold the magnetism for future use until they have been carefully rebuilt, which takes a considerable time.

THE UNIVERSE FOR MAN

In the perfection of His plans God provided ample of everything for each and every one of us.

Whether we get sufficient rests with ourselves; it is there, and we can have it if we will only think and live in such a manner that our auras attract and our labours earn these things spiritual, mental and material necessary to our happiness, which, of course, means that we must have money, food, clothes, books, recreation, etc. The important point is that *these things belong to you* in sufficient quantities to supply your every need and be able to help others, and that *you can and will get them* in proportion to your correct and earnest endeavour.

CHAPTER XII

“ MAN, KNOW THYSELF ”

AMONG all the sayings of ancient philosophers which have been handed down through the ages I do not know one that displays such profound wisdom as this.

Do *you* know yourself? Your real, true self I mean. I think not. Yet it is of the greatest importance to you that you should do so.

Remember that it does not so much mean, know the bones, muscles, organs, tissues, etc., of which your earthly body is composed, or their functions, although a certain amount of such knowledge undoubtedly is of value in regard to the maintenance of good health, but all such knowledge is trivial beside the knowledge referred to in the wonderful advice, “ Man, know thyself.”

Man, know thyself as a most intimate friend. Know that God is *in* you. Know that you have a soul, make its acquaintance, let it be

your truest friend, counsellor and comforter. Know your spiritual self, your powers and forces, and learn to allow them to express and manifest themselves. They are all there, anxious to be known and to help you; but unless you will know yourself you cannot know them.

How will you get to know them ?

SILENCE, MEDITATION AND SELF-COMMUNION

That is the only way in which you can ever get to know yourself; but it is also an absolute certainty that you and every other living being can know themselves by silence, meditation and self-communion.

For this purpose you should set aside a portion of every day: it need not be long, but it should be as regular as is possible, when you can be in complete silence, and as little light as possible; for you will find the glow of your fire is quite sufficient, and any more powerful light is almost sure to attract your mind to other thoughts than you desire at this moment. Total darkness is quite suitable and much preferred by many.

Sit or lay as comfortably as you possibly can, close your eyes and be at rest as fully as you know how, as in practising for mental concentration. Let your mind receive the thoughts

and feel the impressions of your inner self, and as you become more accustomed to silence, meditation and self-communion you will feel the very “ God within you ” helping you on your upward path.

By meditation and self-communion I do not mean prayer. No, I mean just what I say—for prayer as it is generally known is usually not as God wishes prayer to be, and by far the greater number of true prayers are made without the faintest knowledge of the individual that he or she is praying, in the form of some earnest, heartfelt desire. That is the true form of prayer, not any particular arrangement of words, requiring a splendid education to formulate and spoken by word of mouth, but *the appeal of the soul*.

Go into silence, meditate quietly and earnestly, commune with your inner self and you will then realize what is the meaning of “ Man, know thyself,” and as you begin to know yourself, you will begin to know God; for to find Him you must look *within* and cease to search for a golden throne in a heaven of man’s creation which does not, never did and never can have any real existence. Trace through the teachings of Christ Himself, not of His followers, or trace through the history of the world, you will find

the same facts stand out most vividly. To know God you must know yourself. To know yourself you must go into silence. When you do so you will marvel at the beautiful inspiring counsel that will be yours for life, day after day becoming more perfect and helping you along the great road we all must journey, back to the home from which we came. That is the true meaning of the word "salvation," not, as so many believe, a sudden snatching back from the brink of the pit—a very much more beautiful and reasonable meaning, is it not ?

The home from which we all came and to which we all must return, sooner or later, is the real heaven, the heaven of the Father.

CONCLUSION

In conclusion I would like to say that I have written only that which is true and helpful in as simple language as possible, not going into the depths of any one thing ; to do so would have been to render my book only useful to the more advanced thinker, for whom there are already plenty of very good works in existence. My object has been to give a start in the right direction to some of the many desirous of the same, who seek and seek for even an inkling of the right idea in order that they may begin to see light in

dark places ; and if I have succeeded in helping only one such, it will be well worthy of the labour and thought it has taken. Why should not *you* be that one ?

You will soon prove for yourself the truth of my words, and the hope that all who read this little book will derive at least some small measure of benefit from it is the sincere wish of the author.

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